incomplete mode of self-revelation. But when we
,go back into ourselves, into the true self and person,
there is no longer a binding or limitation by
the limits of action or perception; both arise as
.expressions of consciousness and expressions of force
•of the self operative for a free self-determination of
its nature-being, for the self-unrolling, the becoming
in time of something that is itself illimitable. The
limitation, which is a necessary circumstance of an
evolutive self-determination, might be an abrogation
•of self or derogation from self, from Reality, and
therefore itself unreal, if it altered the essentiality
•or totality of the being; it would be a bondage of
the spirit and therefore illegitimate if it obscured,
by an alien imposition proceeding from a force that
is not-self, the Consciousness that is the inmost
witness and creator of our world-existence, or if it
constructed something contrary to the Being's con-
sciousness of self or will of becoming. But the
•essence of being remains the same in all action and
formation, and the limitations freely accepted do
not take from the being's totality; they are
.-accepted and self-imposed, not imposed from out-
side, they are a means of expression of

our totality
in the movement of Time, an order of
things
imposed by our inner spiritual being on
our
•outer nature-being, not a bondage
inflicted on
the ever-free spirit. There is therefore no
reason
to conclude from the limitations of
perception
•and action that the movement is unreal
or that'
the expression, formation or self-
creation of the